

# THE MONITOR.

---

VOL. II.

APRIL, 1824.

NO. 4.

---

[For the Monitor.]

## THE RESURRECTION.

THE Jews had accomplished their murderous purpose, and the innocent victim of their malice hung lifeless on the cross. The spectacle the guiltless sufferer presented as he bowed his head and yielded up his spirit was to them one of joyful triumph; but how different was that sad scene to his affectionate disciples. They had seen his miraculous displays of power, and admired the heavenly graces of his character. He had informed them of that errand of mercy on which he came, instructed them in important truths concerning the kingdom he came to establish, and gave them assurance of their honour and happiness in it. In the excess of admiration and love which so glorious a character inspired, they had lightly regarded the intimations he had given them of his approaching sufferings and death. They had supposed he would become a mighty earthly prince, and that they should occupy stations of glory and exaltation in his temporal kingdom. Full of delightful anticipations of their Lord's triumph over all his enemies, and the prosperity and glory which would attend his kingdom, how dreadful was the shock the scene they witnessed gave them! On yonder tree hung Jesus, whom they supposed was to become a glorious potentate, and to be clothed with all the honours of royal majesty, an object of contempt, dishonoured, wounded, dead! The Roman had pierced him, the Jew spit upon and mocked him, the malefac-

tor had reviled him. The spectacle filled them with anguish ; their hearts sunk within them in despondency. All their hopes had vanished. Disappointed, forlorn, dejected, they gazed upon the cross and its bleeding burden, on each other's countenances, and were sad. They trusted that it had been he who should have redeemed Israel. It was not so !

The sad funeral rite was performed for him they loved so well, and the sepulchre closed its doors on one whose death scattered their hopes and overwhelmed them in sorrow. Affectionate regard brought them on the third day to the place of burial to pay the last tribute of regard to the dead body of their Master. They looked in and it was gone ! Mary turned to one whom she supposed the gardener, and said in an agony of grief, " Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will go and take him away." He said to her, " Mary !" At once the joyful conviction flashed upon her mind that he was her Lord. She recognised in him the person she had seen expire upon the cross, but now a triumphant conqueror over death and the grave. Yes, he had arisen. Rapturous joy took the place of despondency and grief, in the bosom of the disciples. They rejoiced in the sight of him they loved so well, they heard again his animating words, they saw the cloud that bore him to his exalted seat in Paradise, and the day of Pentecost banished all doubt and darkness from their minds.

By the resurrection of Christ his character was fully established. Had he slumbered in the tomb and the event falsified the predictions he had so often delivered, the charge of deception and falsehood would have been fastened upon his name, otherwise so illustrious. That personage who had given such noble testimonies of his claim to credence and affection, must have been regarded as an impostor. But by bursting the bars of death and triumphing over the grave he afforded another and a still more astonishing evidence of his divine commission.

By the resurrection of Christ the resurrection of the dead is fully proved. A subject over which clouds and

darkness had so long hung was divested of all obscurity, and all ground for uncertainty and doubt removed. He that draws near the dark valley of the shadow of death, and sees the lamp of life gradually expiring, needs not fear that it will go out in eternal night. But if a Saviour's love is in his soul, because that Saviour lives, he may possess the joyful assurance of his own immortal existence.

In the resurrection of Christ, the great plan of redemption received its consummation. This was the finishing act of a train of splendid exhibitions of divine power which should result in the salvation of ruined men. What a theme for gratitude and praise is the accomplishment of an event upon which the eternal hopes of men depend! What a revenue of praise belongs to that risen Saviour! Well might the inhabitants of the heavenly city throw open the everlasting gates, and bid the King of Glory enter, and well may those streets resound with everlasting anthems to his praise. H.

---

#### ESSAY.....NO. 4.

##### SECRET PRAYER.

BUT thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

JESUS CHRIST.

CHRIST's sermon on the Mount is replete with directions adapted to enlighten the understanding, warm the heart, and govern the life. Nor are those which respect prayer the least important. He reproved the Pharisees for their thirst for human applause, even in their professed devotions and duties. In that day there were stated hours for public prayer in the temple and in their synagogues. At these hours it was common for all the pious among the Jews, either to unite in their social worship or to devote a few moments to say their



prayers at home, while others were censured for that duty. The Pharisees, to make it noticed in them that they were very precise in the performance of this duty and were able and fluent in prayer, would often designedly have the hours of prayer arrive while they were walking the most public streets. Thus they would then kneel and perform their long and heartless devotions. This they did to be seen of men; and of men they had their reward: for the Searcher of hearts beheld them with a frown.

Our Divine Instructor taught his disciples to act from different motives, and aspire after the approbation of God as their reward. Instead of ostentation and publicity for personal devotion, he directed them to scenes of retirement, that their devotions might be real communion between God and the soul. The nature of and encouragements to the duty of secret prayer are exhibited in the following language: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray unto thy Father which is in secret, and thy Father, who seeth in secret," &c. We propose, *FIRST*, to explain the manner in which secret prayer should be attended; and, *SECONDLY*, adduce motives for its performance.

*FIRST.* The direction of Christ, "But thou, when thou prayest, enter into thy closet," does not imply that no prayers are to be offered except there, because he himself prayed publicly, and his disciples were accustomed to do it; and an apostolic precept enjoins, that we should pray without ceasing. These things prove that social, family, and ejaculatory prayer, under certain circumstances, are important duties. But by the language of Christ, we are to understand him as prohibiting all the studied publicity of the Pharisees in their personal devotions, and recommending seclusion from all distracting objects. He directs, "When thou hast shut the door, pray to thy Father which is in secret." "Closing the door of the closet" is designed to represent secrecy and the exclusion of worldly thoughts and affections. Thus retired, we are to approach the throne of grace with sincerity and holy reverence. It



would be equally vain and unprofitable to use merely heartless expressions of prayer in our closets. There the real desires of the soul are to be spread out before the mercy seat. It is not represented that we should enter the closet as a criminal is dragged before a stern judge from whom he expects nothing but condemnation. We should enter our closets cheerfully and with the highest filial affection towards the Father of our spirits, as a child would delight to repair to the arms of a beloved parent, there to have endearing intercourse together. A dutiful and affectionate child, who could have access to a wise, an able, and an indulgent parent, would frequently repair to him, to ask counsel, to confess faults which had been committed, to return him thanks for favours bestowed, and supplicate others.

Let us keep our minds fixed awhile on the kind of intercourse which a dutiful and affectionate child would have with the best of earthly parents, and use it for illustrating the manner in which the duty of secret prayer should be performed. Such a child would enter his father's presence with reverence for his person, his wisdom, and for his superiority and relationship. The pious soul will, in the closet, approach to his heavenly Father with the deepest reverence of the great and dreadful God, with adoration in view of his wisdom and his majesty, and with a solemn sense of his obligations to revere God as his Creator and constant Benefactor. The dutiful child would often feel that he needed counsel respecting the best course to be pursued by him, and would repair to this parent for instructions and directions. In our closets we should repair to the Fountain of all wisdom to direct us at all times, and particularly when about to engage in any concerns of more than ordinary importance. The child would ask counsel with an intention to follow it; and it is base hypocrisy to pretend to ask wisdom of God, when, through self-sufficiency, we do not intend to be guided by the instructions of his Word, unfolded by the breathings of his Spirit. It is plain, therefore, that in our closets we should be deeply sensible of our ignorance and foolishness, and earnestly seek of God that wisdom which is from

above. In receiving instruction from an earthly parent, the dutiful child takes great delight. So will the child of God take unspeakable delight in receiving instruction from a heavenly Father.

If an ingenuous and affectionate child have committed faults, he will go to his father, and, with real sorrow, confess them. He will not attempt to cover or to extenuate them. It is in the closet that, in a particular manner, we should make a full confession of all our sins to God with all their aggravations. There we should, like the Prodigal son, ingenuously confess that we have sinned against heaven and in the sight of an omnipresent God, and are unworthy to be called his children or treated as such. There we can confess secret sins and sinful motives and affections, which are unknown to any creature. There we shall take shame and blame to ourselves in ten thousand instances, where our fellow creatures have no cause to blame us.

The dutiful child would be grateful to an earthly parent for the many favours he was constantly receiving from parental kindness, and when in his presence and alone would delight to speak of those favours with thankfulness. In the closet we have the opportunity of pouring out to God grateful effusions of soul for blessings which it would be less suitable to mention in a social manner. There we may thank God for all the evidences of sanctifying and comforting grace which he has vouchsafed to us, and may descend to particulars. There we may express our thanks to God for particular favours bestowed upon those entwined about our social affections.

The dutiful child, when admitted to the immediate presence of an indulgent parent, would spread before him his sorrows and joys, his circumstances and necessities, and leave it with him what should be done. In like manner in our closets we should bear before our heavenly Father all our sorrows, pour them into his bosom, and thus unburden our hearts, not by murmuring or repining under them, but casting all our cares upon him, believing that he careth for us. We should enumerate our temptations, our dangers, and spread out

our wants before God in our closets, not to acquaint him with what is unknown, but to impress our own minds with our necessities and fill them with thankfulness if we are supplied. There we may particularize our necessities. There too we may intercede in behalf of others for whom it is our wish to pray. But our readers have less need of being taught what is suitable to be done in their closets, than they have of being persuaded to repair to them. Probably we all admit that there ought to be stated seasons for retiring from all company and holding converse with God, and yet some of us suffer days, weeks, and months to pass away without such stated seasons for secret prayer. Let us here urge all to frequent their closets. Let us spread before you all some important considerations to enforce the performance of this interesting duty. This was our

SECOND general division. And we would remark generally, that the duty of secret prayer is *recommended* by Christ's example, enforced by his authority, is attended with many present advantages and ensures a future reward. Secret prayer is strongly recommended by Christ's example. Frequent mention is made by the evangelists of Christ's retiring alone for prayer. Sometimes it was before day that he arose for this purpose. At other times he spent *whole nights* in prayer. If he who had infinite wisdom and the resources of the universe at command, who had no sins to confess, and who as God was dependent on no other Being, was pleased in his mediatorial capacity to set us the example of frequent and secret prayer, we may well be urged to follow so exalted a pattern. Besides his example, Christ has enforced the duty by a positive precept. "ENTER THY CLOSET, AND PRAY TO THY FATHER WHO IS IN SECRET." This command is from the same authority which proclaimed amidst the thunders of Sinai, "THOU SHALT NOT KILL." Though the consequences, as it respects others, are different, yet the contempt of authority which is manifested by the habitual violation of this precept will as certainly ruin ourselves as the breach of the decalogue. Besides, when so reason-



able a duty as that of secret prayer is enjoined, we are doubly criminal if we neglect it.

Once more—innumerable present advantages result from a right discharge of this duty. It inspires the soul with peace of conscience. Souls, weary and heavy laden with guilt and fears, have entered the closet with trembling, but while pouring out the publican's language with tears of penitence and sighs of contrition, light, and comfort, and peace have succeeded. They have felt like the disciples on the Mount of transfiguration: It is good for us to be here. How often have the children of God, when pressed with temptations and surrounded with spiritual dangers, repaired to the throne of grace in their closets, and obtained succour and defence. How often have the pious, when communing with God in the closet, obtained new strength to run in the way of his commandments. How often has their holy zeal been inflamed and their active obedience greatly increased from secret prayer. Nor are these all the present advantages derived from a right performance of this duty. It affords a kind and measure of real happiness to which those who neglect their closets are strangers. Though the Christian has his seasons of coldness in the closet, when he finds little or no comfort there, yet every truly pious soul will, at times, enjoy a calm and sublime satisfaction from secret prayer which no human intercourse can give him. This is a motive whose influence would be more felt if Christians lived more in the possession of their high privileges of communion with God. The last motive I shall mention is the future reward reserved for those who, in obedience to Christ, pour out devotional prayer to God in their closets. He has said, "your Father, who seeth in secret, shall reward you openly." Those who have prayed to him as the Searcher of hearts out of love for his worship and obedience to his commandments, he will reward. And what will be the reward bestowed? His favour, which is life, and his loving kindness, which is better than life. He will own them as his children, as bearing his moral image, as made meet by his grace to

inherit his heavenly temple. He will bestow everlasting honours and rewards upon them before the universe. In the Great Day, multitudes of mortals despised by men, but who loved their closets, will be crowned with glory and honour and immortal life. From our subject many inferences might be drawn, but we must limit ourselves to the introduction of but few. And

1. How great is the condescension of the eternal Jehovah towards the sinful children of men! Though he stoops to behold things done in heaven, yet he invites the meanest and most vile of our race to enter their closets and in the name of the Mediator seek communion with him. What astonishing condescension is this! And shall we not all be solicitous to have communion with the Father of our spirits!

2. Have we the examples and authority of Christ to encourage us in this duty; how dare any of us neglect it? Since it brings present comfort and ensures future blessings, what folly attends those who live month after month and year after year without stated secret prayer. And are there none of our readers who are strangers to their closets. Such must be strangers to God. However frequently you may attend public worship, or if you even pray in your families but never visit your closets there to worship God, you have not the spirit of the gospel within. With even a name to live you are dead; for prayer is the breath of the Christian, and if the least measure of spiritual life be preserved, it will manifest itself in secret devotion. Let all of every age and in all circumstances realize that this is a duty from which none can excuse themselves, and it must be performed with holy affections in order to our acceptance by the Searcher of hearts. God is a Spirit and they that worship him must worship him in spirit and in truth. We would ask the aged, do you pray in secret? We would put the same question to the middle aged and to the young. It is not enough that you fly to the closet under circumstances of danger, and cry, Lord, Lord, while you have no desire to bear the moral image of his children. It is not enough that you stately repair to retirement, if you

are always reluctant to go, and formal and lifeless when there. You must love your closets and be devout when in them.

Finally, Let those who have tasted the sweetness of communion with God in their closets, be grateful for all their enjoyments and hopes derived from secret prayer, and let them be exceedingly watchful that neither the world nor the adversary prevent them from a constant and devout performance of this all important duty.

---

[For the Monitor.]

INFLUENCE OF THE CHRISTIAN MINISTRY.

THE great mass of mankind are but little sensible how much of their present enjoyment is derived from the prevalence of the Christian Religion. Few, comparatively, regard it as the legitimate source of most of their temporal blessings, and yet this can be made abundantly manifest to every reflecting mind. It is only to compare the present condition of Christian and Pagan nations, or by the light of history to view the condition of ancient Greece and Rome, even when at the acme of their civilization and refinement, and this truth appears as clear as the meridian sun in a cloudless sky. All those benevolent and charitable institutions, which now bless and adorn our guilty world, owe their existence to the influence of Christian principles. Before the Gospel was promulgated, no systematic attempts were made for the alleviation of human misery; even in those nations where the greatest advances had been made in the acquisition of human knowledge, and where human genius soared as high as it ever has done since, the poor were sold as slaves; the feeble, the helpless, and the aged, were suffered to die unheeded and unattended, and often was the wretched victim of distress deprived of life, as the only means of relief, or a burden not to be borne. In the dark and unblessed parts of the earth, such things are witnessed, even at the present day. How different is our situation, and that of



every nation, where the light of divine truth has shed its healing and refreshing beams. Here the attempt is made, and successfully made, to wipe the tear from every eye; an asylum is provided for the friendless and unprotected orphan, for the lonely and aged widow; hospitals are erected for the comfort and the relief of the sick and needy stranger; the poor are supported at the public expense, and Charity, clad in the robes of heaven, is unwearied in her endeavours to find out, and to instruct the ignorant, to visit the prisoner, to feed the hungry, and to clothe the naked. As the famous river Nile fertilizes every spot of the earth which is visited by its waters, so, where the Gospel has been promulgated and accepted, a rich and unfailing stream of mercy flows to bless and ennoble mankind. Were there no hereafter, none but a madman or a demon could wish that the Christian Religion should be discarded from the world. Of all the institutions which owe their origin to Christianity, there are none more important in their nature, or more beneficial in their consequences, than that of *preaching the Gospel*. The beneficial effects resulting from the preaching of the Gospel may be considered in a political, a moral, and a religious point of view; and upon each of these we propose at this time to submit a few remarks.

Before the introduction of Christianity, the rights of man were but poorly understood, and but little regarded. This, for the first time, taught the relations in which mankind stand to each other, and the duties and privileges of those relations, and also the solemn truth so humiliating to the pride of the human heart, that in the eyes of *God* all men are equal, and that to him they are all accountable. The obligation of governors and governed is now known to be reciprocal. Rulers are commanded to be just men, ruling in the fear of God; to be "a terror to evil doers, and a praise to them that do well;" and they are entitled to be, not the lords of his heritage, but the mere stewards of his bounty. From the fearless preaching of these doctrines by the undaunted Luther and his associates, the human mind became disenthralled from the fetters in which it had

been bound through a long night of darkness, by a papal tyranny. Most of the civil, and all the religious, liberty, that the British nation now possesses, was obtained by the clerical dissenters from the Romish and from the established church. They boldly claimed for themselves and for others, that freedom of conscience which the Gospel allows, and, in thousands of instances, sealed with their lives, the truth of the doctrines they professed. In our revolutionary contest, the clergy were as forward as any other class of citizens, in asserting and vindicating the rights of their country. Relying upon the word of God for the rectitude of their conduct, they stimulated their countrymen to resistance; and the history of this momentous period leaves no doubt but that the blessings of heaven descended and rested upon this rising nation, in answer to their prayers, and as a reward for their labours. At the present day the preachers of the Gospel afford more aid to our government, and a safer protection of our rights, than ten thousand times the number of armed men. If the virtue of the people is the surest basis of a republican form of government, then the preaching and diffusion of that Religion which inculcates the highest and only genuine species of virtue, must be of indispensable, of incalculable importance. Laws would be of little avail for the protection of person or property, if Religion did not add her sanction for their observance. The rope of the hangman, and the cells of the penitentiary would carry no terror to a God forsaking, a God despising people. It is from the influence of religious truth, that in our happy land, each one is permitted to sit under his own vine and his own figtree, with none to molest, disturb, or make him afraid. Every one who has had the opportunity for observation, will accede to the justness of the remark, that in that part of the community where there is the most frequent and most regular preaching of the Gospel, there is to be found the most social and civil order, and that wherever it is wholly neglected, there is to be seen the most vice and the most crime. Every real friend to his country will feel himself bound to encourage and support an insti-

tution which effects so much good and prevents so much evil; yet it is feared, that there are many who hold official stations, and would conceive themselves grossly insulted, were their patriotism to be questioned, who never visit the sanctuary, nor countenance by their presence the preaching of the Gospel. We leave to such the impracticable task of reconciling their conduct to their professions.

[To be concluded in the next number.]

---

[For the Monitor.]

#### THE IMPRECATIONS OF DAVID.

THE imprecations found in some of the Psalms have appeared to some pious persons to be inconsistent with the spirit of true benevolence; and have been urged by the infidel, as an objection against the inspiration of the Scriptures.

In offering a few remarks on this subject, we shall consider, first, the *circumstances* in which David was placed; secondly, what his *duty* was in these circumstances; thirdly, how far his *conduct was consistent* with his duty.

*First.* David was placed in a very different situation from what Christians are at the present day. God was pleased to manifest himself in a very peculiar and extraordinary manner to the posterity of Jacob. He preserved this nation distinct from all other nations, and in a miraculous manner conducted them to the land of Canaan. He gave them in clear and express terms not only the moral law, but many positive commands. One of these commands was, *to destroy the Canaanites*. For this he assigned two wise and sufficient reasons; the one, on account of their *wickedness*; the other, that his chosen people might not become *contaminated with their vices, and abominable idolatries*. Deut. vii. 2, 16. "When the Lord shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make



no covenant with them, nor show any mercy unto them. Thou shalt *consume all the people*, which the Lord thy God shall deliver unto thee; thine eye shall have no pity upon them, neither shalt thou serve their gods, for that will be a *snare* unto thee." ix. 5. "For the *wickedness* of these nations doth the Lord drive them out before thee, and that he may perform the word which he sware unto thy fathers, unto Abraham, Isaac, and Jacob." The Canaanites were not all subdued at once, but were left for a long time to trouble and harass the children of Israel. Yet as this was the only nation that in any degree maintained the worship of God, his declarative glory was promoted by their national prosperity and by the subjugation of their enemies. When men studied nothing but war, bloodshed, and conquest, had the Jews sheathed the sword, they must have been cut off by the neighbouring nations, the promises made to the Patriarchs would never have been fulfilled, and the knowledge of the true God would have been banished from the earth. Saul, for not executing his commission to destroy the Amalekites, was rejected from being king of Israel. David was elevated to the throne, not by usurpation, nor the voice of the people, but by the appointment of heaven. In view of the divine commands, the example of Joshua and his successors, and especially of Samuel the Prophet, who sent Saul against the Amalekites and hewed Agag in pieces, and the signal punishments inflicted on Saul for not extirpating his enemies, we inquire,

*Secondly*, What was David's duty? The first thing that would strike his mind, and that with far more force than we can conceive, would be the *deliverance of Judea from all her enemies*. He was not commissioned "to preach repentance and remission of sins to the Gentiles," but to conquer and destroy them as objects of divine vengeance. Had Paul neglected to preach the gospel or David to destroy the Canaanites, both would have been guilty of criminal negligence. And if it were Paul's duty to pray for success in his preaching, it was David's duty to pray for success in the work which heaven had commissioned him to perform.

David's imprecations do not imply want of love to God. He was in the path of obedience. They do not imply want of love to his neighbour; they flow from love and tender concern for the interests of his people. They do not imply any unholy and malevolent feelings towards his enemies. This will appear evident, if we consider that the Jewish nation was the only visible church, and that the glory of God was concerned in protecting them, and destroying those idolatrous nations. The same state of pious feeling, which leads the church now to pray for deliverance from her enemies, either by their conversion, or the defeat of their evil machinations, would lead David to pray for the destruction of the enemies of Jerusalem.

*Thirdly.* We have only to inquire, how far David's conduct corresponded with his duty. His first act was slaying Goliath. This mighty champion had defied the armies of the living God, and looked with sovereign contempt on our youthful hero. Does David's heart swell with pride or rankle with malice? No. Full of zeal for the glory of God, and with strong, unwavering faith, he replies to this haughty foe of God and man—"Thou comest to me with a sword, a spear, and a shield, but I come to thee in the name of the Lord of hosts, in the name of the God of the armies of Israel, whom thou hast defied." This may be taken as a specimen of David's feelings towards those, who were the objects of his imprecations.

So far was David from avenging himself on Saul for his ingratitude, and malicious designs, that he treated him as a friend, and when he was slain, he mourned for him as for a brother. Was this implacable hatred? In the same manner he treated all Saul's family, Shimei and others, though his professed enemies. Surely in this conduct is exemplified the same spirit of forbearance and true benevolence which is so abundantly inculcated in the New Testament.

An analysis of the Psalms would lead to the same result. Such exalted views of the character of God, such intense love and delight in the divine law, are not to be found in the memoirs of any Christian. Can any

one presume to say he understood not the first principles of this law, that of love to God and all mankind, when he made it the subject of his daily study and constant meditation? There are only thirty Psalms that contain imprecations of any kind; and twenty-one of these are not against his personal enemies, but the enemies of God. In Psalm xxviii, he prays, that the wicked may be rewarded according to their deeds. So prayed St. Paul—"Alexander did me much evil; the Lord reward him according to his works." These prayers may be considered as predictions, and as such, some of them are quoted in the New Testament.

In one of his most solemn seasons of devotion and the closest scrutiny of his own heart, he thus appeals to God—"Do I not hate them that hate thee, do I not count them my enemies?" This hatred, which he cherished toward the enemies of God, was to him the greatest evidence that he was in the exercise of pure benevolence and assimilated to God in his moral feelings. S.

---

[For the Monitor.]

DR. RUSH.

Few professional men in our country have arisen to such high and honourable distinction as the late Dr. Benjamin Rush. As a practical physician, as a lecturer, and as an author, he stood on an eminence which few can hope to reach, but which may well excite the ardent endeavours of all.

*Why* was he thus eminent? It is, in a great measure, from the hope of finding an answer to this inquiry, that the well regulated mind seizes, with such avidity, on the biography of a distinguished man. Such a work may interest, for the time, merely by the amusing nature of the facts and anecdotes introduced, particularly as they are connected with the names of the great; but it can be well written only when the inquiry stated above is kept in view, and circumstances are related in such a manner, as to furnish an answer as



clear and satisfactory as the nature of the case will admit. No man—certainly no *young* man—will be contented with a biography, from which such an answer cannot be elicited. If the facts related do not contain instruction, do not suggest something to make him wiser and better, he will throw the work aside as useless, if not pernicious. The story of Dr. Rush's life, if related according to these principles, would, I fear, be too long for an article in the Monitor. In answering the inquiry, therefore, with which I began, I shall only notice a few of those circumstances in his education and habits of life, which appear best calculated to make him, who reflects upon them, wise for himself,—circumstances, which teach or illustrate truths or important principles which regulated the life of Dr. Rush and conduced to his eminence.

1. *His early education was religious.*

Dr. Rush was born near Philadelphia in the year 1745. He lost his father when very young, and was left to the care of an excellent and pious mother. Of the important and beneficial influence of their religious instructions, we fortunately have his own testimony, given near the close of his life. "I have acquired and received nothing from the world," said he, speaking of his parents, "which I prize so highly as the religious principles I received from them." But his religious education did not cease with his departure from under the immediate care of his mother. That excellent woman was sensible how important it was that the guide of his early youth should be a man, who would keep in view, and strengthen, with his strengthening intellect, those principles, which, in his childhood, it had been her care to implant. He was therefore placed, at the early age of eight or nine years, under the care of the Rev. Dr. Finley, then Principal of West Nottingham Grammar School, and afterwards President of Princeton college. The anxious care of that excellent man for the moral and religious welfare of his pupils is well known. Amidst his greatest exertions for their intellectual improvement, and for exciting in them a love for classical learning,—to his fidelity and success in

which the after eminence of many of his pupils bears ample testimony,—they were never suffered to forget a still higher object of pursuit, and were taught to reverence religion, if not by its transforming and saving influence on their own souls, yet, by seeing it exemplified in the conduct of their beloved instructor, and being daily reminded how dear it was to his heart. Fortunately President Davies, too, under whose care he was placed at Princeton, after leaving the Grammar School, was a man of like spirit; and Dr. Rush always spoke of his eloquence in the pulpit, and his piety in every act of life, with the warmest admiration.

2. *He was in early life an industrious and systematic student.*

Even at the Grammar School he was distinguished for the diligence and regularity of his studies. Such, indeed, were his ardour and application at that period of his life, that he received his first degree at Princeton with great honour to himself at the early age of fifteen. In his seventeenth year, when a student in medicine with Dr. Redman of Philadelphia, he translated, for his own improvement, the Aphorisms of Hippocrates from Greek into English, and at that time, and even after, was in the daily habit of noting down any thing important that occurred to him either in observation or in reading. He studied, as another great man says of himself, “with his pen always in his hand,” for he thought with an ancient classic—“*Studium sine calamo somnium*”—that to study without a pen is to dream. During the *six years* that he was the pupil of Dr. Redman, he was absent from his business but *two days*, and such through life continued to be his love for regularity and system, such his sense of duty and habitual punctuality, that, during the *thirty years* of his attendance as physician to the Pennsylvania hospital, he is said not only to have invariably made his daily visit to that institution, but never to have been absent ten minutes after the appointed hour of prescribing. By these systematic habits, by doing every thing in its appropriate season, and, it should be added, *by the habit of early rising*, he secured to himself many hours and parts



of hours, which would otherwise have been lost, and was thus enabled greatly to extend the sphere of his professional and literary labours.

3. *He prepared himself thoroughly for his profession before he began its practice.*

His classical education was excellent, and six years after leaving college were devoted to the study of medicine in Philadelphia. The two succeeding years were spent in Edinburgh, in attendance on the lectures of the celebrated professors, by whom that university was then distinguished. He returned to Philadelphia after an absence of three years, in which time he had visited London and Paris and greatly enlarged his stock of knowledge by improving the facilities afforded in their hospitals and public schools. Nine years, then, were not thought too much by that great man, to devote to the study of his profession, and doubtless to this thorough preparation was owing, in a great measure, his rapid and permanent success. This should serve as an instructive lesson to those who are in haste to establish themselves in business. Whatever that business may be, the young candidate should always remember that the time faithfully devoted to preparation will be repaid him with abundant interest by his success in after life. This remark is of more extensive application than the young are apt to believe. The mechanic should never regret the time necessary to make him a complete master of his business, at least so far as its *principles* are concerned. It gives him respectability at once, and, by the greater facility, with which he is enabled to accomplish his purposes, gives him a command of time and opportunities for improvement, which he would in vain sigh for, had he commenced business with a mind less prepared for its rapid and faithful execution.

I will mention but one other circumstance—*his temperance.*

“To temperance,” says Dr. Johnson, “every day is bright, and every hour is propitious to diligence.” This Dr. Rush felt. He knew nothing of that “lethargy of indolence” that follows the inordinate gratifi-



cations of the table. His powers were never clogged by repletion or enfeebled by intemperance. They were thus preserved in constant elasticity and vigour, and every hour with its returning employments, found him ready and active to engage in them. Such are believed to have been the most important circumstances, which conspired with distinguished talents and an amiable character to make Dr. Rush *great*. The lessons they teach are simple, but far more important than many drawn from more obscure sources. IOTA.

---

[For the Monitor.]

PROSPERITY AND ADVERSITY.

THE various classes of society, from the peasant in the humblest walks of life, to the prince, surrounded with all the magnificence of wealth, and all the splendor of royalty, picture to themselves scenes of future bliss, which far surpass the enjoyments which have hitherto fallen to their lot. Each individual, according to the prevailing trait of his character, restless and ardent in proportion to the powers of his mind and the strength of his passion, pursues some darling scheme which bids fair to secure the possession of a desired object; an object, which, as seen through the vista of futurity, limits his expectations and circumscribes his desires. But it is no sooner attained than fancy, ever ready to form ideal worlds, in which the passions may receive their appropriate gratifications, presents a still brighter and more alluring prospect, and bids the votaries of pleasure, of wealth, and of honour, press forward and secure the proffered enjoyment.

That prosperity is desired by most men, no one will deny. Nor is it desired merely by those, whose happiness increases or diminishes in proportion as their plans of self-aggrandizement are prosecuted with greater or less success. The *pious* man regards, with peculiar delight, the accomplishment of his schemes of benev-

olence, and exults in view of the accessions to human enjoyment which he is the instrument of effecting. The happiness which worldly prosperity offers is, indeed, anticipated with enthusiasm, particularly in the early part of life. But these anticipated enjoyments are mere visions, that "flit before the fancy," and are gone like the "tales of other times."

It may well, therefore, admit a serious doubt, whether prosperity in the world would be desired by a wise man, in full view of its tendency. When our anticipations are high, a wise man would advise us to contemplate the influence of those passions, so uncongenial to solid enjoyment, which prosperity nourishes, and to recollect that every gratification only gives birth to new desires. Surely, that man has a much fairer claim to pity than admiration, whose success, however laudable his pursuits, arises from a love of popularity. The mind, inebriated with the applause of mortals, has certainly little moral worth; and nature seems to have acted in one of her inefficient moments, when she endowed it with human capacity. The tittering vanity which weak minds discover, when raised above their fellows, carries far greater evidence of mental imbecility, than their elevation does of real merit.

But has adversity no charms? Viewed, indeed, as it usually is, it presents nothing but scenes of wretchedness and wo. An ardent and aspiring youth may be suddenly stopped in the midst of his pursuits, by the influence of external circumstances; and, although they are circumstances over which he could have no control, yet the scene is not unfrequently rendered ten times gloomier by the taunts and sneers of the self-complacent, who are ever ready to impute the misfortunes of others to the agency of causes, against which they imagine themselves effectually shielded, by some surpassing excellence of character. Such adverse scenes are sometimes attended with the most salutary effects to the youth, who enters into the business of life with high expectations of success and enjoyment. Too often, indeed, the miseries of life sour the temper, benumb all the tender sensibilities of the heart, and extinguish every warm and generous emo-



tion; but these are not their legitimate effects on the ingenuous mind. They will, indeed, sober down those aspirations of joy, which, in more prosperous days, may have spontaneously sprung up from an imagined view of kindred feelings, depicted on the smiling countenances of those who smiled because it was popular, or because they themselves were flattered; but whose smiles have ceased with adulation. It is unquestionably the case, that uniform success has a tendency to lead men to overrate their own powers, and attach an importance to the objects of their attainment, which by no means belongs to them. This is an illusion which cannot fail to exert a pernicious influence, because it leads the mind to view objects through a false medium. An illusion, too, which adversity alone can effectually destroy. The influence of adversity in leading the mind to sober and rational views, is, indeed, wonderful. It effectually unmask the pretended friend, teaches how worthless are those professions of regard which vary with circumstances, and how highly to prize the friend who remains the same through all the changes of fortune. In the school of adversity, alone, can beings like us learn to feel another's woe, or properly appreciate the ordinary blessings of life? Here it is impressively taught, that the distinctions of this transitory scene are of little importance; both because they frequently arise from causes which have little or nothing to do with character, and, in this view, are no proof of excellence; and because men, at the best, are very inadequate judges of some parts of the human character, which the light of eternity will fully disclose. If the salutary effects of adversity do not, in every instance, follow to this extent; yet it cannot be denied, that they usually have a very considerable influence in correcting the views and destroying those false conceptions, which, if suffered to prevail, will, unavoidably, produce erroneous conduct, and prove an effectual bar to those moral attainments which constitute the real glory of man. Happy will it be for those in the morning of life, if disappointment and affliction drive them to God, and induce them to enter into His service with humble ardor.

W.



[For the Monitor.]

## REVIVALS.

FEW subjects excite a deeper interest in the pious mind, than revivals of "pure and undefiled religion." While we adore the astonishing riches of that grace which has made provision for the salvation of such miserable beings, we must admire that wonderful display of it, which has, in so many instances, made the "lame man leap as an hart, and the tongue of the dumb sing." But while the Christian is animated, by what he sees and hears of the conversion of sinners, another source of joy arises from a view of its effects on the children of God. Here is exhibited, in a certain degree, a test of the character of the excitement. In a genuine revival, the children of the covenant will find nearness of access to the mercy seat. If, previously, their unbelief would not suffer them to lay hold of the promises and appropriate them to themselves; they now cry, "Lord, I believe, help thou my unbelief." If sin, that "monster of such horrid mien," had found quiet security in their bosoms, all the feelings of their hearts now prompt them to say, in the exercise of real penitence: Lord, bring out those thine enemies that would not have thee to reign over them, and slay them before us. Every groan they hear the impenitent utter, while bowed down under a sense of guilt, every tear that steals down his cheek, every tremor of his body, reminds them in strong terms, that they themselves are sinners.

Christians can then heartily adopt the language of the pious Psalmist—"How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth, for the courts of the Lord." The closet remains no longer unoccupied. Business is no longer suffered to smother the secret aspirations of the soul, and rob it of its noblest enjoyments. The sorrow and joy of the world is forgotten. The soul, as if conscious of her noble origin, rises and holds communion with the

"Father of lights, and the God of all grace and consolation." Nor are these the only effects arising from so powerful a cause. Christians will then emphatically love one another; and take a livelier interest in the spiritual good of those who are "without God, and without hope in the world." All those miserable subtuges, to which they before had access to palliate their offences and justify their neglect of duty, are now swept away as a "refuge of lies." It may be called fanaticism; but it is, in fact, the season when Christians act most in character, as rational beings. It is not a sudden ebullition of passion which passes away like "the morning cloud and early dew;" but that unction from the Holy One, that renewal of strength which enables the child of God "to run and not be weary, to walk and not faint," in the way of God's commandments. A new light is shed over the sacred scriptures. Religion now appears in her native loveliness. She sheds a cheerful serenity over the countenance, and qualifies her happy subject to spring forward, with alacrity, to the discharge of every duty. W.

---

[For the Monitor.]

WORLDLY AMUSEMENTS.

It was on the first morning of our vacation that a line reached me from a friend, affectionately inviting me to pass the recess with him, assuring me at the same time, that many circumstances seemed to combine to render a short residence with him and his family more than ordinarily pleasant and desirable.

I knew, indeed, that the village was delightfully retired, that it afforded every thing that could relax and amuse the mind, or invigorate the constitution, and what was more essential, that religion and refinement had diffused their appropriate charms over no inconsiderable part of the better classes of society, and all was harmony and peace.

I instantly contracted for a passage, therefore, and as the sun was bedding itself in the western mountains, I was descending into the cheerful village of my friend's residence, and soon found myself seated in one of the coolest (for it was June) and most happily furnished parlors of New England, surrounded by a few modest Misses and respectful Masters, all seizing the first opportunity to put some intelligent question, or announce some interesting event that had transpired since I last saw them.

My acquaintance with the young gentlemen and ladies of the place was renewed and enlarged, and before I left them I had picked up, by piecemeal, the history of several of both sexes from sources of unquestionable authority. Among them there were two young ladies that excited an interest of the deepest and most tender character.

They possessed many external embellishments and seemed to have been the polar star in giving direction to the secret magnetism of the fashions and manners and amusements of the day. All vied to shape their course as nearly parallel as possible to the prominent line of conduct which these two were supposed to have marked out and pursued. No party could be projected but they were sure to have the first invitation. The ball-room lost half its brilliancy if they were absent. If any thing extraordinary was to be done they must take the lead, and however arduous the task, it was undertaken with spirit, and its execution always received the encomiums of the candid and generous at least. Indeed, to do them justice, it cannot be denied that they had excellencies of a higher order than mere external accomplishments. They had cultivated many of the social virtues with unusual success. Their understandings were clear, and their taste refined and delicate. They sometimes dwelt with rapture on the beauties of poetry, and were not insensible to the charms of fine writing though tinged with argument and philosophy. And even their moral characters, if we judge them by a mere human standard, setting aside the divine law as



a rule of action and measure of character, were apparently amiable and unblemished.

So many mental charms, set off by such urbanity of manners, could not but render their society attractive and delightful. I spent some pleasant moments with them, I acknowledge, but there was a circumstance, which, on the first glance at their persons, always obtruded itself on my notice, and as often filled me with anguish. They had ruined their health. They had completely broken down their constitutions in the ball-room. The laborious action, which is almost the only employment in a place like this, gives opportunity even for the lesser favourites to become sufficiently wearied before they depart. But these were constantly assailed by the most flattering importunity, and were urged on by the double motive of personal gratification and the desire of giving offence to none. Though frequently fatigued beyond measure, there was no respite till the amusement broke up; and sometimes, to prevent a premature prostration of the whole animal system, cordials in some quantity were resorted to, so that the moment of dispersion was the moment of the beginnings of the most miserable dejection. A thick envelope of night air, plunging into it as they did from a heated chamber and defended only by a drapery of the most delicate texture, must instantly chill every artificial excitement and almost annihilate, for a season at least, every particle of corporeal vivacity. It is easy to see that nothing short of a miraculous interposition could counteract the evils of such imprudence. Accordingly those beautiful frames which once were the striking personifications of sprightliness herself, and which heaven had ordained for the noblest purposes, were rudely wrecked by their own hands and become the habitations not of a pure and peaceful spirit, but of the cruel monsters—Pain and Disease. The attacks of these monsters had become so frequent and powerful, that every successive one manifestly penetrated farther and farther into the centre of the citadel, and even now little remained but a living skeleton to totter about a few days more, and fall and shrink, perhaps forever; for they were with-

out repentance and of course without religion, as they themselves acknowledged, and as was still more evident from their constant longings for those amusements which had ruined them, and in which it was impossible now to indulge without exposure to instant death. Every little unusual exercise was sure to induce a cold. Every cold seemed to be followed by additional languor. By this time there was such a universal lassitude pervading every limb, and the mind, as usual, so sympathized with the debility of the body, that no effort of their own, urged on by the distressing forbodings of friends, could rouse them to any thing like their former vivacity.

In one of them especially there was such a relaxation of the whole nervous system, that some of the smaller joints were frequently dislocated by the gentle exercise of taking food. On such occasions it is impossible for one who has not witnessed similar scenes, to conceive the degree of mortification that was felt by the unhappy individuals, or the embarrassment and confusion which instantly flow from face to face through a whole circle of friends. Such instances, however, when the first commotion had subsided, would frequently call forth from some of the friends concerned, expressions of the most affectionate solicitude in behalf of some antidote for the mental disease as well as the bodily. And this was usually followed on the part of the young ladies with some general acknowledgments of past *imprudences*, but nothing like the full confessions of aggravated guilt, or, the bitter compunctions of ingenuous sorrow which the case demanded or a true penitent would feel, ever escaped from their lips. There was, on the contrary, something like a silent sullenness, when this subject was introduced, which was interrupted only by criminating others as the authors of their misery, or giving no very obscure indications that they deemed the allotments of Providence unnecessarily strict and severe in thus following the follies of youth, or their *sins*, if any body was pleased to give them so harsh a name, with so heavy a calamity as they were visited with. Such manifestations of something more than

latent enmity to a benevolent God could not fail of awaking emotions of pity and concern in every one who looked at the subject in a religious point of view. Accordingly, much had been felt, and said, and done, by pious friends to impress them with proper views of the strictness and spirituality and extent of the divine law, and the total defectiveness of their character, when referred to a standard like this; and indeed there were intervals when their own good sense and intellectual discernment really assented to the reasonableness of these requirements, and the guilt contracted by disregarding them in the conduct of life. By the most conciliatory measures and affectionate tenderness something could be lodged in their minds at such seasons, constraining them to attend to the subject with what energy they had left. Then you might see them enter into conversation with affecting anxiety whether they should hasten the death of the body by exposure to church, or ruin the soul by their precautions to preserve the body a little longer from the grave. And though their debates became somewhat frequent and anxious about the time I visited the place, for there had been for some time an interesting revival gradually progressing among the youth, and they sometimes ventured out but always at the expense of a severe cold, yet to all human appearance during my stay theirs was a case of awful apprehension as to the final result, and considering their state of health, manner of life, and the probability of a speedy dissolution, almost absolutely hopeless.

H. S.

---

AL-MOHDI, AN EASTERN TALE.

[*Concluded.*]

It was now past mid-day, and the hours fled rapidly. As if lost to himself and to the world, Al-Mohdi wandered on, unmindful of the family he ought to cherish, or the kingdom he ought to govern. He had friends



by whom he was most ardently beloved, and to whom he was most fondly attached. But he was now so completely absorbed in the contemplation of objects around him that there was no room for the indulgence of his affections. He had forgotten himself, he had forgotten his friends, he had forgotten all the world.

Thus were his hours beguiled, as if he had never been happy before, and as if his present happiness was never to end. The sun had shone brightly, but the deep thickets made his present place a cool retreat, while the unsheltered plains were parching with heat. At length, however, the western horizon was beclouded with darkness. The clouds thickened, and advanced with dreadful impetuosity, and a tremendous peal of thunder, immediately over his head, first aroused the amazed and lost Al-Mohdi to a sense of his dangerous situation.\* But what could be done, when he beheld that all around him was a howling wilderness and a driving tempest. His courage almost failed, and his heart almost died within him when he heard the roaring wind, and saw over his head the pending storm. But there was no time for deliberation, or shrinking. He must fly, and where? He knew not whither to direct his course, but ran if possibly he might find an opening out of the wilderness, which so lately had been to him a paradise. But its terrors had now turned his recent emotions of pleasure to those of rage and despair. Remorse now harrowed up his soul to madness at his temerity and inconsideration. The cup from which he so lately drank the choicest beverage, he now dashed to the ground as containing the most deadly poison. What he lately esteemed as affording him soundness and strength, he now regarded as the most deadly sleeping draught, that saps the fountain of life in an unconscious hour.

\* It is necessary for the youthful reader to be apprized, that storms are much more dreadful and dangerous in the hot climates of the east than in our own country. They often become like those tornadoes, which now and then visit some portions of our own land, laying waste fields, prostrating forests, and destroying every thing which opposes their progress.

But the lowering storm had now begun to pour down its full torrents. The forest darkened. The lightnings gleamed with dreadful coruscations. The roar of the thunders, which reverberated through the air in frequent and dreadful peals, and the crash of the falling forest-trees struck terror to the heart of the despairing Al-Mohdi. He hurried with hasty steps in search of the mansion he had left. Fear added speed to his flight. And now when he almost fainted for breath, exhausted with his long journey over hill and dale, and the various obstructions, which opposed his progress, but buoyed up with the hope that he had almost reached the plain, which lay before the city, to his utter astonishment and dismay, he found himself in the very same place, in which he received his first alarm. But who can now describe the passions that rankled in his bosom, the remorse that corroded, the conscience that accused him. With the wildest agitation he looked around him. Nothing now cheered his despairing eye. "Oh! cursed," said he, "be the fortunes of this day. Cursed be the motives which propelled me to this act; which drove me from all I hold dear on earth. Friends I once had, whom I loved; a home, which I could enjoy. But now, by this foolish adventure, I am lost to all future enjoyment. Oh! cursed be the hour when I stole like a thief from my father's capital, from his court, his mansion, and every wished for pleasure. This morning I left the abode of security and comfort—this evening must I perish!"

Such were the frantic strains, and more than these, in which Al-Mohdi poured out the bitterness and despair of his soul. Overcome by the tempest of his emotions, he sunk down in a state of listlessness, and insensibility.

Meantime the storm subsided; the lightnings flashed no more; the thunder no longer rolled in peals so dreadful; but the murmur died away at a distance. The air became calm again. The work of desolation had ceased. The sun shone in brighter splendour, and all nature seemed to resume more than her wonted gladness. The young, lost Caliph was found by a peasant, and conducted to his capital, his palace, and his

home, and learned this important lesson, never to let the love of novelty counteract reason; that, while he surveyed the works of nature, which are curious and new, to act the part of a rational observer, and not that of the idiotic novice. He learned not to suffer a new pleasure to blind him to what he had enjoyed, and not to leave known and tried enjoyments, for that which is fancied and unknown. Thus this day's adventure taught, and chastened the prince, who afterwards became one of the most illustrious Caliphs of the Moslems.

HASSEN.

---

[For the Monitor.]

INFLUENCE OF FASHIONABLE AMUSEMENTS UPON HAPPINESS, BY  
THEIR TENDENCY TO PRODUCE A DISORDERED IMAGINATION.

It is related of a French Physician, that, having been consulted by a person subject to the most gloomy fits of melancholy, he advised his patient to mix in scenes of gaiety and dissipation, and particularly to frequent the Italian theatre, adding, "If Carlini does not dispel your gloomy complaint, your case must be desperate indeed." "Alas, sir," said the patient, "I myself am Carlini, and while I divert all Paris with mirth, and make them almost die with laughter, I myself am dying with melancholy and chagrin."

There is a morbid sensibility, which corrodes and eats up life. It is the canker of the soul; and, however the subject of it may amuse others, he is never amused himself. His days are cheerless and his nights sleepless. Life to him appears a tedious burden, and the world does not contain a friend. This trait of character may be often met with in youthful circles, and would be much more often, had we power to read the feelings of the heart. All men dread, and seek to avoid it. The rich and luxurious, for this purpose, propose to themselves a great variety of pleasures. The diversions of the gaming table, of riding and visiting parties,



of balls and assemblies, are all brought in to assist in depriving time of his tediousness, and the mind of reflection. It is wonderful to see how the purposes of life are perverted by such sinful distributions of our time, and also to know that no more regret is felt for this strange perversion. It tends to increase the very evils which it is meant to cure. The imagination by this means becomes diseased; every faculty of the mind is disordered, and life itself is made most *unreal*. Numberless examples might be produced of those, who, for want of giving to the mind continued and rational employment, have fallen a prey to a distempered fancy, and whose opinions concerning themselves have been no less ridiculous than those of a patient of a Leusitanian physician, who affirmed that he was perpetually a mass of ice; and in the hottest days in summer would sit before a large fire, vainly endeavouring to thaw himself. His physician, hoping to change his opinion, procured him a dress of sheep-skins, saturated with aqua vitæ, and when he had clothed himself in them, he set them on fire. The patient then declared that he was quite warm, rather too much so, he thought, and was soon cured. But the cure of a disordered imagination is not always so easily effected. In many cases it is an inveterate and incurable malady; and we cannot guard too scrupulously against those causes which produce it. We cannot use too effectually those means which prevent it. If then my youthful readers fear the complicated evils which many have brought upon themselves, let them engage in those exercises of the mind which improve its faculties. I do not mean to say but a disordered imagination may be produced sometimes by disordered health. But ennui and hypochondria are more commonly the lot of those who spend much of their time in fashionable amusements, and depend on others, rather than on the resources of their own minds, for employment and pleasure. They are commonly the lot of those who engage little in the active, rational, and benevolent duties of life. Let our employments be constantly those of the useful kind, and our lives, for the most part, must of necessity be happy. For then we shall have an approv-

ing conscience, and the smiles of heaven, for our consolation. To be the most cheerful and happy, our lives must be religiously devoted to the service of our divine Redeemer. Observation and experience convince us, that most of fashionable amusements increase the evils of life, rather than diminish them; destroy our enjoyment, rather than promote it. They do every thing rather than fit us for the proper performance of the duties which devolve upon us. The case of Carlini, the Italian player, is not a solitary one. Could we look into the bosoms of most of those, who spend their lives as he spent his, how miserable should we find them. Those, who may afford us most pleasure and amusement, we should find most miserable when in the solitude of their own chambers. If fashionable amusements then tend to destroy our happiness in this life; Oh, how fearful are their effects upon us in relation to the future!

ADELPHOS.

---

BIBLE CLASSES.

WE are happy in being able to inform the friends of Bible Classes, that these invaluable institutions are revived in several of the most respectable congregations in the city of New-York. The youth, under the pastoral care of the Rev. Dr. Milner, rector of St. George's chapel, Rev. Dr. Spring, Rev. Messrs. Whelpley, Patton, Snodgrass, Cox, and Stafford, of the Presbyterian Church, and Rev. Mr. Sommes, of the Baptist Church, are deeply interested in the social study of the Bible. And from the tenderness of their feelings, as manifested in the lecture room, hopes are cherished that the still small voice of Elijah's God is beginning to humble, to sanctify, and comfort some youthful hearts. It ought to be recorded to the praise of divine grace, that in Dr. Mac Auley's Bible Classes, in little more than one year, sixty-five have made a profession of their faith in Christ, and numbers more are inquiring the way to Zion with their faces thitherward.

## ANECDOTES.

## LIFE A SOJOURN.

A DERVISE, travelling through Tartary, being arrived at the town of Balk, went into the king's palace by mistake, as thinking it to be a public inn, or caravansary. Having looked about him for some time, he entered into a long gallery, where he laid down his wallet, and spread his carpet, in order to repose himself upon it, after the manner of the eastern nations. He had not been long in this posture before he was discovered by some of the guards, who asked him what was his business in that place? The dervise told them he intended to take up his night's lodging in that caravansary. The guards let him know, in a very angry manner, that the house he was in was not a caravansary, but the king's palace. It happened that the king himself passed through the gallery during this debate, and, smiling at the mistake of the dervise, asked him how he could possibly be so dull as not to distinguish a palace from a caravansary: "Sir," says the dervise, "give me leave to ask your majesty a question or two. Who were the persons that lodged in this house when it was first built?" The king replied—his ancestors. "And who," says the dervise, "was the last person that lodged here?" The king replied—his father. "And who is it," says the dervise, "that lodges here at present?" The king told him, that it was he himself. "And who," says the dervise, "will be here after you?" The king answered—the young prince, his son. "Ah, sir," said the dervise, "a house that changes its inhabitants so often, and receives such a perpetual succession of guests, is not a palace, but a caravansary."

---

DR. GUYSE.

DR. GUYSE was blind in the latter part of his life, but he still determined to preach. After the morning service of the first day, an old lady of his congregation, en



raptured with his discourse, followed him into the vestry after the service was over, and exclaimed, "Doctor, I wish you had been blind these twenty years, for you never preached so good a sermon in your life as you have done to day." The remark was not wholly without foundation, for the doctor had been accustomed to read his sermons; but when he preached extemporaneously, his delivery was more animated and natural.

---

#### A LONG SERMON.

A PREACHER, who had divided his sermons into numerous divisions and subdivisions, quite exhausted the patience of his auditors, who, finding night approaching, quitted the church one after another. The preacher, not perceiving this rapid desertion, continued to dispute with himself in the pulpit; until a singing boy, who remained, said, "Sir, here are the keys of the church; when you have finished, will you be careful to shut the door?"

---

[For the Monitor,]

#### WE LOVE TO MOURN.

It ever seemed a solemn, serious hour,  
When I must lay this animated dust,  
Along the silent mansion of the tomb:  
When I must quit the scenes which here I love,  
My kindred, friends, my home, and all that's dear,  
And wing my tim'rous flight to worlds unknown.  
'Tis painful to remember the last time,  
When we enjoyed the converse of our friends,  
Of friends, we once have loved—who not now live  
Save in our memory and eternity.  
In sober, meditative hour, the mind  
Anticipates the solemn closing scene,

When we ourselves, stretched on th' uneasy couch,  
 Shall feel that this dull, dreary life is o'er.  
 Who from his bosom gladly would divorce  
 His sorrow for the dead? All other wounds  
 We seek to heal. All other sorrows we  
 Forget. But over this in solitude  
 We silent muse, and nurse, and cherish it.  
 What mother would forget, while life shall last,  
 The lovely infant, withered and cut down,  
 Like a fair flower, in its mother's arms;  
 What mother could forget, though recollection  
 Be a pang? What child forget his parent,  
 Though he remember only to lament?  
 Of former friendship over which he mourns,  
 Who, even when he sees the corpse descend  
 Into its narrow house, and hears the earth  
 Fall on the coffin with chill, hollow sound—  
 E'en when he feels his heart within him crushed,  
 In closing of its portal, would accept  
 The consolation, which the Lethean wave  
 Might bring? No! love survives th' oblivious tomb,  
 And is the noblest gift of Heaven to man,—  
 On earth shall bloom, but ripen in ETERNITY. G.

---

TO CORRESPONDENTS.

Werner—Kaph—Xanthus—Emilius—Xavier—Gordon—B. B.—E.—P.—C. F.—t.—and several others, have been received and will be attended to immediately.

✂ The Editor exceedingly regrets, that a valuable article, entitled "The Slave," was received so late that to insert it in this number was impossible.